

THe Colossians are a people of Alia the lesse, dwellyng nigh vnto the Laodicians. Them had not the Apostle Paul him selfe seen, as whiche were instructed in the fayth of Christ, either by the preachyng of Archippus, or (as S. Ambrose sayth) of Epaphras, who were with this matter put in trust. In great leopardy were these people by reason of false Apostles, whiche labored to bryng them into a very pestilent opinion, teachyng them that the sonne of God was not the meane and author of saluacion, but that al menne haue accesse and entrie vnto the father by the healpe of Angels. These men sayd further that forasmuche as in the tyme of the olde testalment all thynges were done by the ministry and seruice of Angels, that Christ the sonne of God was neither comen doune into the yearth, nor would come. Beside this the same teachers with Christes doctrine mynlgled Iewishnes and superstitious Philosophie, obseruyng and kepyng certain pointes of the lawe, supersticiously also honouryng the Sunne, the Moone, and starres, with suche other smal trinkettes of this worlde, bearyng the Colossians in hand that they wer also bound to do the same. Them biddeth Paule to remembre theyr profession, euidently declaryng that whatsoeuer they had vntil that tyme obtained, was geuen vnto thē by none Angel, but by Christ the creator of Angels, that he onely was head of the churche, and that saluacion shuld at nomans hand be sought for, but at his, in whiche treatise he also defendeth his owne authoritie, algainst suche as laboured to empayre it. After whiche he geueth them dilligent warnyng to take hede, lest they be deceiued with y^e high wordes of false Apostles, or forged visions of angels, and so by meane therof fall eiither to Iewishnes, or els into thesupersticion of Philosophie. All whiche pointes Paule in the two fyrst chapiters entreateth of. In the other two he exhorteth them to vertuous and godly liuyng, namely geuyng rules, how the wife should vse her selfe towarde her husband, how the husband againe should vse his wife, after what sorte the father should be towarde his children, and the children likewyse towarde theyr fathers, the seruaūtes to theyr maisters, and the maisters to theyr seruaūtes. The last part|sauyng that he warneth Archippus of his duetie, is all spent in commen|dacions. This Epistle was written out of prison in Ephesus, & sent by Tychicus, as Paule him selfe in this present epistles saieth. The latine argumentes shewe, that it was also sent thither by Onesimus, for so him selfe writeth also in the last chapter. The Greke titles recorde, that it was sent from the cytie of Rome, and in deede thence sent he Onesimus, whom Paule beyng prisoner there had made a christian man.

The texte.

Paule an Apostle of Iesu Christ, by the wyll of God and brother Timotheus.
To al saintes, whiche are at Colossa and brethren, that beleue in Christ.

PAule an Ambassadour of Iesus Christ, and that not by any mans ordinaunce, but by the wyll of God the father, and Timothe, whom for perfite consent in preachyng the gospel I coumpt as my brother, to the dwellers at Colossa, whiche haue both a confidence in Iesus Christ, and also accordyng to his doctrine liue a holy life, nowe through like kynde of profession becomen our dearely beloued brethren.

The texte.

Grace be vnto you and peace from God our father and the lorde Iesu Christ.

Grace and peace be there among you from God our father, that as ye are freely reconciled vnto him, ye may likewyse euen as brethren that haue one comen father, one towarde an other of you alwaye norishe mutual vnitie and concorde.

The texte.

We geue thanks to God the father of our lorde Iesus Christ alwayes for you in our praiers. For we haue heard of your fayth in Christ Iesu, and of the loue whiche ye beare to all saintes, for the hopes sake whiche is layd vppe in store for you in heauen, of whiche hope ye heard before by the true worde of the gospel, whiche is come vnto you • euen as it is fruiteful (and groweth) as it is also among you, frō the day in the whiche ye heard of it, and had experience in the grace of God through the trueth, as ye lerned of Epaphra our deare felowe seruaunt, whiche is for you a faythful minister of Christ, whiche also declared vnto vs your loue whiche ye haue in the spirite.

And albeit it hath not yet hitherto been my chaunce to see you, yet in my continual praiers made to God, and the father of oure Lorde Iesus Christ both for your sakes I geue him thākes for his benefites bestowed vpon you, and desyre him also dayly to encrease the same his giftes, and also to preserue them, after y• by Epaphra we heard of your fayth, wherby* my trust is, ye shalbe saued, not by helpe of Angels, but through the free boūteousnes of our Sauour Anoynted, by whō it hath pleased God the father to geue vs al goodnes. For him both Annoynted would he haue to be called, because of him al shuld receiue helth, & Sauour, because no mā should elsewhere looke for saluacion. And by him not onely perceiued we & vnderstode your cōfidence in him, but also your charitie ioyned ther

with, whiche as Christ gaue example, ye beare towarde good people,
earnestly myndyng to do for them, not for any hoope of auantage, that
ye thinke to receiue therby, but in hope of the euerlasting life, whiche ye
wel

knowe is layde vp in heauen for your godlynes. And suerly īto this trust^{*}
are ye broughte throughe the preachyng of Christes gospell, whiche ye
persuade your selfe to be a doctrin of suche trueth, y[•] albeit it make great
promises, & suche as neuer were heard of before this tyme, yet
forsomuch as God is the author of them, ye thinke that the same cannot
be but true. And as the same gospel throughout all the worlde hath been
daily more and more enlarged: so is it now come to you, euery day
growyng and encreasyng, more and more plentifully spreadyng it self
abroade, bringyng foorth the fruite of good workes, whiche freely growe
out of christian charitie, as it hath done in you, growyng styl from better
to better, euen synce that tyme, wherin ye fyrst heard and knewe, that
through the free goodnes of God all their synnes are forgeuen, whiche
beleue the gospel, if to theyr right fayth they adioyne pure & vnfained
charitie. For so were ye taught by my dearely beloued felow in seruice,
and messenger of trust Epaphras, who hath among you sincerely done
myne office, after suche sorte in Iesus Christes behalfe preachyng the
gospel, that he hath in all pointes been found without corrupcion. As I
therfore by him taught^{*} you, so by him againe vnderstand I your good
wyll againe towarde vs, not meanyng suche vsuall good wyll, as that is,
when men wishe well to to theyr frendes and acquaintaunce, but a
spiritual and heauenly fauor, wherwith we vse to loue all suche, by whom
the glorye of the gospel is set foorth and stablished, though we with our
bodily iyen neuer sawe them.

The texte.

For this cause we also, euer synce the day we heard of it, haue not ceased to
praye for you, and to desyre that ye might be fulfilled with the knowledge of
his will, in all wisdom and spiritual vnderstandyng, that ye might walke
worthy of the lorde, that in al thinges ye may please, beyng fruitful in al
good workes, & encreasyng of y[•] knowlledge of God, strenghted with all
might, through his glorious power, vnto al pacience and long sufferyng, with
ioyfulnes, geuyng thanks vnto the father, which hath made vs meete to be
partakers of the inheritaūce of saintes in light. Whiche hath deliuered vs
from the power of darkenes, & hath translated vs vnto the kyngdome of his
deare sonne By whō we haue redempcion through his blood, euen the
forgeuenes of sinnes, whiche is the image of the inuisible God, fyrst begotten
of al creatures, for by him wer all thinges created, that are in heauen, and

that are in yearth, visible & inuisible, whe|ther they be maiestie or lordship, either rule or power. All thinges were created by him and for him, and he is before all thinges, and by him all thinges haue their beyng.

And for this cause we againe not as one vnworthy of this your fauor, heartely loue you againe, though I neuer sawe you, by and by euen frō that day wherein we were fyrst certified of your fayth and charitie, in my daily prayers callyng vpon God for you, and with feruent petitions be|sechyng him, that it may please him in you to make perfite and to bryng at full suche giftes, as he hath begunne to geue, that ye bothe may more^{*} throughly knowe his pleasure, beyng taught neither by worldely wisel|dom, nor yet by any supersticious and vaine persuasion of some men, but by a spiritual wisdom and policie, wherof as yehaue already gotten a good part: so would I wishe, that ye lacked nothyng, that ye may in such godly perfeccion passe ouer your life, that the same be to gods honor, and in al pointes also please him, lettyng no good thing vndone, for so doying is the meane to please him.

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For to geue onely a credence to the gospel is but a beginnyng to salualcion, but the same is with godly and holye workes made perfite and full. Nor suffiseth it to haue learned through preachyng of the gospel, that God through his sonne Iesus Christ is the author and worker of salualcion, vnlesse by the same knowledge ye growe vppe and bring foorth the fruites of christian charitie, continually profityng from better to better, so surely, constantly, and manfully standyng in them, that neither viol|lence nor storme of persecucion driue you out of y^e right course, for whose perfourmaūce surely ye nede great assistance and strength. Of strength^{*} of oure owne powers we cannot assure our selves. God it is, whiche must geue it, to the ende that the whole glory of all suche thinges as are by vs valiauntly done, may be geuen againe vnto him, whiche of his goodnes enrycheth vs with great pacience and long sufferyng to endure & abyde for Christes gosselles sake all suche troubles, as may in the meane tyme befall vs. In whiche persecucions suffering it is not inough to be strong without all feare, but rather besemeth it vs, euen ioyfully & with a good courage to vndertake & suffer them, geuyng thanks to God the father, who hath vouchesaue to call you to suche honour, that wheras hereto|fore ye worshipped deuils & idols, ye are now of his goodnes called vnto the felowshippe of the Iewes, whiche by reason that they worshipped the true God were in comparison of you, holy, whiche hath also vouchsaue to cal you to the enheritaunce of life euerlastyng, in hope wherof al thin|ges whiche in this world either feare or flatter vs, must be despised, both^{*} for that he hath geuen you wanderyng before in the deepe doungeon of ignoraunce, the light of the gospel, and for that

also ye whiche heretofore were vnder a vile and stauishe bondage subiecte vnto the tyranny of the deuil prince of darkenes, are deliuered thence and conueighed into the kyngdome of his most derely beloued sonne, to thentent, that ye beyng ioyned into his body should with him enioy one kingdome.

Wherin suche as are thral to synne, haue no place, and therfore hath God by his sonne made vs free, by whō the sinnes of our olde life are for|geuē. So that now his are ye becomen, by whose benefite & mercy ye are restored. Consider now, how good a chaunge ye haue made. Before your reconciliacion ye were membres of the deuil, now are ye planted into Christes body, whose dignitie is so great, that he is the image of God the father, whiche father dwelleth in light, whervnto no man can come, whilche is suche as can be seen of no man, though after a certaine sorte he be through the sonne seen, whiche to the father is in all pointes verye like & equal. For neither is the sonne lesse wyse, nor lesse of might, or of lesse goodnes than is the father. Nor of late daies receiued he these perfeccilons, but euerlastyngly before any thyng was made, was he the image of his euerlastyng father, not made, but borne of him, by whō all thynges are made, and by him, whiche onely hath no beginnyng.

He therfore of him selfe begotte his sonne, and by his sonne, and with^{*} his sonne made and create al that is either in heauen or yearth, both that may be seen and not seen, the verye angels selfe not excepted, no not the chiefe of them, whither they be maiesties, lordshippes, rules or powers.

And albeit these orders and powers farre excede all other creatures, yet are they passing measure vnder him, to whom ye are ioyned: forasmuche as whatsoeuer is made, must to his maker nedes be inferior. Now are al thinges not onely made by Christ, but also by him gouerned & preserued, in whiche pointe he is also to his father like & equal. Nor was the sonne begotten after other creatures, but was before al other thinges, by whō al thinges haue theyr beyng, and should without him perishe, were they not by him mainteined. Thus see ye the excellencie and preeminence of Christ, whiche thing I tel you of, lest any manne of Angels thinke more, than he should.

The texte.

And he is the head of the body, euen of the congregacion: he is the beginnyng and first begotten of the dead, that in all thinges he might haue the preeminence.

And lest peraventure his glorious and excellent maiestie so feare you away from him, that to aspire and come vnto the fauor of God the father ye thinke it necessarie to seeke vpon some other meane, heare againe and learne to knowe, how good he is. Christ is in suche sorte chiefe ruler and Lorde of Angels, as I sayd, that he nethesle vouchesaueth also to be head of the churche, whom he hath so ioyned vnto him, that it cleaueth & is coupled vnto him, euen as the natural body cleaueth vnto the head. Whatsoeuer therfore is alreadye done in the heade, the same must to vs be cōmen.

He fyrst of all other rose againe from death, not to the intent he would^{*} be immortall onely him selfe, but to the ende he might enhaunce vs his membres to the felowship of his immortal life. Loke what is in the fyrst frutes of grayne offered, the same is generally in the whole heape. He is in dede prince and author of resurreccion, and so shall we through him also rise againe. And as among thynges create he is chiefe, in suche sorte yet, that himself was not create and made: so is he in testoryng creatures chiefe, so that as we are for our beyng & byrth bounde vnto his goodnes: so should we for oure seconde byrthe baptisme to liue euerlastyngly, be muche more beholdyng vnto him.

The texte.

For it pleased the father, that in him should all fulnes dwell, and by him to recon|cile al thynges vnto him selfe, and to set at peace by him through the bloud of his crosse both thynges in heauen and thynges in yearth,

For so hath it pleased the father, that the sonne should with all fulnes of godly power and goodnes be replenished, which shuld in him so abide^{*} and dwel, that we should nede no where to borowe any thyng, synce the fa|ther neither wyll nor can do any thing but that the sonne can do and will. And syth the fathers pleasure was, that so it should be, it besemeth not vs curiously to demaunde and serche why, fynce it can not be but best, what|soeuer his wysedome hath once decreed.

This wyse to do (I say) God the father thought beste, bothe for oure weale and saluacion, and most for his owne glory, to reconcile al thynges vnto him, not by the ministerie of Angels, but by his owne sonne, whiche with his bloud sheddyng, and tourmentyng vpon the crosse, should abo|lishe

synne, whiche broke the peace and concorde betwixte heauenly and yearthly creatures, & set all thynges at peace, bothe heauenly & yerthly,

making them in Christ to agree together, and to be at an unitie one with an other.

The texte.

And you whiche were sometye farre of and enemies, because your myndes were set in euil workes, hath he now yet reconciled in the body of his fleshe, through death in make you holy & vnblameable, & without fault in his owne sight, if ye continue groūlded and stablished in the fayth, and be not moued away from the hoope of the gospel, wherof ye haue heard, how that it is preached among all creatures whiche are vnder heauen, wherof I Paule am made a minister,

Of this numbre so reconciled are ye now becomen, ye, (I saye) whiche in yeres past were in suche sorte straungers to God, that in steede of him ye worshipped images of deuils, not only wilfully dissenting from him, but also vsing your selves as his cruel aduersaries, whom he hath yet to him selfe reconciled beyng suche as neither looked for so much at his hād, and muche lesse deserued it, and made of you his enemies, his frendes & sonnes, not by the ministry of Aungels but by the bodily death of his onely begotten sonne, whom for that purpose his pleasure was, that he shuld take our mortal fleshe vpon him.

And because there can be betwixte God and synners no peace, it hath pleased him frely to forgeue al the offences of our former li•e, to thentent he would in his sight make you holy, vnblameable, and faultles. Who I pray you can lay your olde debtes to your charge, if he be once cōtented? And surely cōtented wyl he be, if once vpō his fre receiuyng of you vnto the fayth of the gospel, ye continually abide in your profession, & leanyng vpon this sure and sounde foundacion shew we your selves so stedfast and stable, that neither man nor angel be able to moue you frō Christ, of whō ye must hope to receiue all suche giftes as the gospel promiseth, whet vn|to ye gaue credence, whiche hath not onely been preached vnto you, but also to all nacions contained vnder heauen.

Unstedfastnes it is to fal away frō that, whiche ye haue once allowed, an impudent and a shameles point to reken and coumpte that thing for vaine, in belief wherof al the worlde agreeth, and finally to flit from that whose preacher and minister I Paule am, whiche would not leaue and forgoe inf••e owne countreys law, & chaunge it with the gospel of Christ; were I not fully persuaded, that this geare is heauenly and commeth frō God.

The texte.

Now ioi I in my sufftynges for you, & fulfil that whiche is behynd of the passions of Christ in my fleshe, for his bodies sake, which is the cōgregation: wherof I am made a minister, accordyng to the ordinaunce of God, which ordinaunce was geuen me vnto you warde to fulfil the worde of God,

y[•] ministerie whiche hath been hid synce y[•] world begunne, and synce the beginnyng of generacions, but now is opened to his saiutes, to whō God would make knowen, what the glorious riches of this misterie is among the gentiles, which riches is Christ in you, the hope of glory, whom we preache, war•yng all men, and teachyng all men in al wysedome, to make all men perfite in Christ Jesu, Wherin I also labor & striue, euē as farfourth as his streugth worketh in me mightely,

Now am I so throughly persuaded, y[•] the gospel is a thyng of trueth, that I not onely am so farre from beyng ashamed or repentyng my selfe therof, that I wyll also ioyfully suffre, & coumpte stripes, emprisonment

and chaynes, euen matier to reioyse and glorie of, which tormentynges I^{*} endure not for any offence of myne, but suffer them for your weale, whom I saye, though the Iewes neuer so muche saye naye, haue no lesse righte to the benefite of the gossell, than haue the Iewes themselues. And why should I not saye, that I for your weale suffer, for whom Christ suffered? Why should the Apostle be lothe to do that, whiche Christ our prince and maister disdayned not to do? Christ suffered for vs not onelye in his owne body, but also in maner suffereth in oures, euē as one supplying and fullfilling by his ministers suche thynges as mighte in his afflictions seeme vnperfecte, not that his death of it selfe is insufficient, but because the aflfliccions and punishmentes of the head and members, of the prince and ministers, are in maner one. These punishmētes the greater and more vellemente they be, the more redounde and make they to the fulnes and per|feccion of your saluacion. And not for your saluaciō onely, but for y[•] weale also of Christes whole body, whiche is the churche, do I the office commit|ted vnto me, for to me is committed the cure and ouer sight of the congre|gacion. For Christe hath set and placed me in his stede, and hath deliuered^{*} vnto me the custody of his owne bodye, specially for that porcion, whiche is of the Gentiles to be receyued to the gossell, to the intente I should w^t my labour supply that, whiche he semed to lacke, and to publyshe y[•], which was so many hundred yeares before this tyme hidden from the Gentiles, and to teache, that not only the Iewes, but the Gētiles also haue through fayth an entry into this welthy state of the gospel. This to do was by god long since purposed, but yet was this his purpose hidden vntill this tyme from the worlde, and is now through my preachyng opened to all suche, as forsakyng theyr former vngraciouse lyfe embrace y[•] doctrine of Christ, to whome it hath pleased god to declare, howe glorious his ryches is to|warde vs, when by publyshing this his so long hidden misterie the whole worlde perceyueth,

howe that free saluacion, whiche men firste thoughte was offered onely to the Iewes, is nowe comen vnto al nacions, & that the keypyng of Moses lawe is not requyred, but fayth onelye, so that men doubte not of the promises made in the gospell. In stede of all suche thyn|ges, wherin the Iewes haue had a foolyshe confidence, Christ onely is for you sufficient. If he be in you, ye haue no cause to be sorye of the hope ye stande in, beyng both sure ynough, and also through hym glorious, who* of hymselfe wyll vndoubtedly perfourme, as muche as he hath promised. Hym preache we of, and not Moses nor aungels, aduertisyng & teaching not onely the Iewes, but also all people of the world, and in so doong lea|uyng nothyng vntouched, which appertayneth to the wisdom of the gospell. And this do we to the intent all men should vnderstand, that whither they be circumcised, or not circumcised, theyr weale is in nothyng els to be set, but in Christ Iesus. To bryng whiche fayth into mennes myndes I in suche sorte labour, that for auauncing therof I thynke it not paynfull to put my selfe in so many ieopardies and perilles, which are in dede more weightie, than our weakenes is able to abyde & suffer. But strong & migh|tie is he, by whose ayde and mayntenaunce I do these actes, who also whē nede requireth, with working of myracles by vs, bryngeth my preaching in eredenace.

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The: ii. Chapter.

The texte.

For I woulde that ye knewe, howe great care that I haue for you and for them that are at Laodicia, and for as many as haue not sene my person in the fleshe, that theyr her|tes myght be comforted when they are knyt together in loue, and in al riches of full vn|derstanding, for to knowe the misterie of God the father, and of Christe, in whome are hydde all the treasures of wysedome and knowledge.

A Nd this muche haue I sayde, (ye Colossians) not to boste my self vnto you, but because I couete, y[•] ye should knowe, howe carefull I am, and what ieopardies I put my selfe in, not only for suche, as I haue presently taught the gospell vnto, but for them also, whiche by syghte know me not, especiallly for you and the Laodicians, whom thoughe I neuer sawe with my bodely iyen, yet see I them cō|tinuallye with the iyen of my hearte, glad of your encrease & furtheraunce, fearful it I espye your entiernes and godly con|dicions either to be in ieoperdie or to be inconstant & wauer. Nor is it for my selfe so greatly anaylable, that suche as neuer sawe me, know what la|bours & paynes I take for them, as it

dothe auauntage them. For by my ^{*}pensyfenes, by my ieopardies, and
affliccions are they more pricked furth and enforced to consent and
cleaue more together in godly charitie, lyke y[•] members of one body knyt
and surely mortised, wherby also menne more clearly perceyue and
more certaynely beleue the bountifull goodnes of god the father toward
all mankynde, yea toward al creatures, aboundātly flowyng abroad, by
openyng nowe throughe Iesus Christe the secrete misterie, which hath
hitherto bene hidden, whiche is, that besyde hym onely we should desyre
no worldly wysdome, be that neuer so great, which the wyse
Philosophers promisen, or teachers of Moses lawe, or anye suche as
boste that they by speakyng with aungels are taughte, forasmuche as in
hym alone are contayned and hydden all the treasures of wysedome and
fruytful knowledge. Of this fountayne maye we easly drawe, asmuche as is
to perfite saluacion requyred.

The texte.

This I saye lesse any man should beguyle you with entising wordes. For
thoughe I be absent in the fleshe, yet am I with you in the spirite, ioying and
beholding youre or|der, and your stedfast fayth in Christe.

These poyntes for this ende thought I it good to warne you of, belcause
ye should with all diligence take hede, least any beyng instruct with
worldly wysdome agaynst the playnes of Christes gospel, blynde and
de|ceyue you with false tales, beyng yet suche tales, as haue a colourable
aplparence of trouth and lykelynes. For so are the wyse men of this world
w^t cap[•]ouse and subtile reasons of theyr inuencion wont to entangle
simple people, of whiche sorte I know that some there are among you,
watching how they maye corrupte your fayth.

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For albeit I be absent from you, and see not presentlye, what is done^{*}
there, yet am I in mynde among you present, with all my herte reioysyng
to see the good order and condicion of your lyfe, and therewith the
sound|nes and strength of the sure confidence, whiche ye haue in Iesus
Christe, to whome ye haue once wholly commytted your selues.

The texte.

As ye haue therfore receyued Christ Iesu the lord, euen so walkeye in hym,
so that ye be roted and buylte in hym, and stablyshed through faythe, as ye
haue learned: and therein be plenteous with geuyng thanks.

Nowe remayneth this, that ye vpon this good beginnyng continue and profit more and more, and as ye haue once receyued and beleued, that Iesus Christe our lorde is all goodnes, the head and welspring of our fellicitie: so set all your lyfe agree and consent with your fayth and professiōn, prouiding alwayes that as ye are through baptisme graffed into him: that ye lyke wyse abide in hym and gather strength. And as the sure and strong foundation of the doctrine of Christes gospell is once already layed in you: so labour ye to buylde vp ther vpon suche a worke, as is for suche a foundation mete and conuenient. And take hede, that ye wauer not this waye or that waye, as euery blaste of newe doctrine moueth you, but stāde stedfast and stable in that ye haue once learned, and endeuour not only to stande stedfastly, but also to encrease euery daye from better to better, that your fayth and fruites of godly lyfe beyng daily more and more augmen|ted ye maye alwayes haue some newe thing to gyue god thanks for, whō ye must in dede thanke for all that is by you well done.

The texte.

Beware, lest any man sporle you through Philosophy and disceitfull vanitie, after the tradicion of men, and after the ordinaunces of the worlde, and not after Christe.

Suche as would bring you frō your simplicite, watche busely, watche muste ye on the other syde lykewyse, least beyng as it were enchanted^{*} with the royall and glyttering appacences of theyr Phylosophie, ye be •rō your sound fayth altred and brought to the vayne deutes of men, and so become as it were a spoyle or praye for your aduersaries, as ye shall vn doubtedly be, if ye turne from the truth of the gospell and beled with the rules of mennes onlye makyng, whiche stande in suche thinges, as maye with our carnal eyes be sene, and in the grosse pointes of this world, wher as Christes doctrine is heauenly and spirituall, and teacheth the righte and trewe religion, whiche standeth in myndes, and not in meates and drinkes, nor in bodily apparell, no nor in keping of dayes, nor yet in was|shyng of handes, whiche thynges to trewe religion make nothing. Suche pointes withdraw vs rather frō Christe, and deuide vs frō the welspring, from whence it were mete we sought for all grace and goodnes.

The texte.

For in hym dwelleth all the fulnes of the Godhead bodely, and ye are complete in him: whiche is the head of all rule and power▪ by whome also ye are circumcised with circumcision whiche is done with out handes, for asmuche as ye haue put of the synfull bodye of the fleshe through the circumcision that is in Christ, in that ye are buried with hym through

baptisme in whome ye are also tisen agayne through fayth, y[•] is wrought by the operacion of God, whiche rayseed hym from death.

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For into hym are not some certayne giftes deriued, as oute of the ry|uer^{*} a litle water runneth into the dyche, but in hym resteth and dwelleth corporally the hole fulnes of the godhead, so that yf ye haue hym, ye nede not to seke either for the shadowes of Moses lawe or the subtile conuey|aunce of worldly wisdom. The trouthe is playnly delyuered vs, as al ou[•]sences beare recorde, no nede haue we to seke for figures or doubtfull pro|mises. Synce ye are once graffed in Christe, and framed into one bodye with hym, why shoulde you elswher loke to haue any thyng? For since he lacketh nothyng, & would haue all his treasure cōmen to al men, through hym & in hym needes must ye be made complet, whither ye lacke wysdome or power. For as he is the welspring of wysdome, which can neuer be dryed vp, so is he the heade of all power & rule. Nor is ther any power, no not of the hyghest order of Aungels (I say,) but that the same to hym boweth his knees. Iewes paraduētūre endeuoure to bring you in minde, that it is a weightye matier, to haue you circumcised, as they be[•] as though the state of mannes body and suche externe thinges brought vs into goddes fauour. But rather be in this persuaded, that whosoeuer haue Christ, enioye with hym all the glorie and commendacion of circumcision. And who so haue not Christe to them is all theyr circumcision vayne and vnprofitable. They haue but the shadow of circumcision, ye therof in your soules haue the verye truthe. For sythe the Iewes circumcision meaneth, that groce and carnall desyers, should be cut out of al theyr soules, which now loke for nothyng but heauenly thinges, vncircumcised needes must they be, whiche with couetous myndes styll labour to haue more, which please their bealyes, whiche w^t enuy & malice pyne a way, which vayngloriously seke for worldly prayse, & despayre of heauenly rewardes. But ye contrarie are through Christ veryly circumcised, not with that circumcisiō, which is done with mannes handes, but after a spirituall kynde of circumcision. Nor haue ye a litle piece onely of the carnall man pared awaye, but from you is cut the whole bodye defyled with syn, and all corrupted with car|nal lustes, & that through the spirituall circumcision of Christ Iesus. For as he dying forsoke his bodye, that was subiect to death, & rysyng agayne receyued a body, whiche coulde not dye: so are ye in baptisme throughe the spirite of god with hym spiritually dead, castyng of all the synnes of your olde lyfe, and not only deade with hym, but also buried with hym. For whē synfull desyers are kylled, perfite quyetnes of mynde foloweth. And after suche forgoynge of your bodyes, which were thral to sinne (whiche sinne is^{*} the very death of the soule) ye are through Christe with hym risen agayne free from synne, nor for your desertes, but only because ye stedfastly

beleue in god, who by his mightie power restored Christe agayne from death to lyfe, and that he also in you by his power worketh, that vpon free remissiō of all your sinnes through the death of his sōne, ye shoulde hencefurthe liue with him subiect to no sin, but through innocent & vprighte life make haste forward to the life, that shall neuer haue ende. Thākes then should god the father haue for all suche thinges, whiche he through his sōne gy|ueth you. Nothing auantaged it the Iewes, because they were circum|cised, and vncircumcision to you which are Gentiles, was no hinderaūce.

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But to be vncircumcised was therfore a deadly lacke, because ye wer who|ly gyuen to groce and wycked desyres and therby subiecte to death, or ra|ther because ye were without the grace of god, who is the lyfe of mannes soule, ye were spiritually deade.

The texte.

And ye when ye were dead through synne and through the vncircumcision of youre fleshe hathe he q•ickenened with hym, and hath forgyuen vs all oure trespasses, and hath put out the hande wrytyng, that was agaynst vs, contayned in the lawe wryten, & that hathe he taken oute of the waye and hath fastened it to his crosse and hath spoyled rulle and power, and hath made a shewe of them openly, and hath triumphed ouer them in his owne persone.

This kynde of vncircumcision, I saye, was to both sortes of vs comen, whiche god hath with his holy spirite cutte of and taken away forgeuing vs all oure synnes, and in suche sorte forgyuyng them, that we are oute •• the ieopardie of hauyng the same offences any more hereafter to be layed vnto oure charge, because we haue aduisedly sworne to be obediēt to Moyses lawe, for breache wherof oure aduersary the deuyll myght haue an actiō agaynste vs, as agaynst men bounden by theyr owne hande wrytyng.* yea the olde obligacion, by ryght wherof the deuyll sued vs, hath Christē rased oute, assone as we professed the fayth of his gossell, through whome the offences of our olde lyfe are forgyuen, so that the same are layed to no mannes charge. For whatsoeuer myght of vs by ryghte of this wrytyng be requyred, that same hath Christe for our sakes payed vpon the crosse, where the wrytyng was rente, torne, and vtterly cancelled. Nor haue we nowe anye cause to feare the tyrannye of Satan, synce Christe hath in the crosse by his death vanquyshed the authour of death, and thereby deliue|red vs, triumphantly subduyng all the powers and rules of deuylls, calrying vs into his heauenlye kyngdome, as thoughe we had bene a ryche price or botye. For then declared he them

freely and playnly to be ouercōlmen and vnhar•ysed▪ when that in sight bothe of men and aungels, he calryed vs about as it were in a triumphe, shewyng that our enemyes were subdued and put to •lyght, not by the ayde of aungels or men, but by his owne myghty power, what tyme he vpon the crosse hanged vp so royall a sygne of victorye, and that in suche a hyghe place, whereas euery manne might see it. Onely take hede to this poynt, that ye no more fall into youre olde synnes.

The texte.

Let no man therfore trouble youre conscience about meate and drynke or for a piece of an holy daye, or of the newe Moone, or of the sabboth dayes which are shadowes of thin|ges to come: but the bodye is in Christ.

Feare not, least for disp•syng the ceremonies of Moses lawe any man condempne you, either for meate or drynke, be it cleane or vncleane, or for not puttyng a difference betwixt holye daye and workyng daye, or for not kepyng holy the feaste of the newe Moone, or for breakyng the reste of the Sabboth daye. For thiese obseruaunces were shadowes long before siglnifieng and rudely purtrahing such thynges, as shoulde afterwarde vn|faynedly* be exhibite by Christe. Wherefore synce we haue now the bodye selfe and since we haue the very trouth selfe openly shewed vnto vs, why should we any longer feare shadowes? Whoso cleaueth to Christe beyng now in heauen regardeth nothyng els but heauenly thinges, but walketh furth euen the ryght pathwaye to the rewarde of immortall lyfe.

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The texte.

Let no man make you shote at a wrong marke by the humblenes and holynes of Aun|gels in the thynges, whiche he neuer saw, beyng causeles puft vp with his fleshly mynd, and holdeth not the head, whereof all the body by ioyntes and couples receyueth nou|ryshement, and is knyt together, and encreaseth with the encrasyng, that commeth frō god.

Beware therfore, lest any man by callyng you backe agayn to earth|ly thynges fas•y and sleightly deceyue you of that reward, which ye haue already begon to labour for, in stede of heauenly doctrine, teachyng you small matters, and in stede of Christes true religion, a superstitious wor|shyppying of Aungels, and so auauance and exalte hymselfe among the simple people of certayne fayned visions, beyng desyrus of worldly glō|rye,* teachyng the people suche thynges as learned by aungels, whiche he hath of his owne head by hymselfe forged and imaged, withoute sure truste in him, in comparison of whom it besemeth euery

christian to despise al thynges, be they neuer so hygh, in the meane season so trustyng vpō his aungels, that he falleth from Christe his heauenly head, of whome depen|deth the whole bodye of the churche, whiche is from it with all spirituall giftes deriued into euery member through the ioyntes and couplynges nouryshed and encreased vnto the hyghest perfeccion spiritual, that can be, and vnto suche perfeccion, as besemeth god to haue, to whome we are through Christ ioyned and coupled.

The texte.

Wherefore yf ye be dead with Christe from the ordinaunces of the worlde, why as though ye yet lyued in the worlde, are ye led with tradicions? Touche not, taste not, hā|dle not, whiche all peryshe through the verye abuse, after the commaundementes and doctrines of men, whiche thynges outwardly haue the similitude of wisdom by super|sticion and humblenes of mynde, and by hurtyng the bodye, & in that they do the fleshe no worshyp vnto the neede therof.

If Christe be to this visible and groce worlde dead, and lyue now in heauen, and if ye in your kynde of lyfe be lykewyse with hym deade to the vsuages of the worlde, hauyng an eye to nothyng, but to heauenlye thin|ges, wherto maketh it to be subiect to mannes ordinaunces beyng suche, as prescrybe no suche thynges, as sauer of Christe, but are groce and car|nall ordinaunces of y^e worlde, as though ye were not now deade to suche thinges, but styll lyued worldlye. Why gyue you eare to any lew prescri|byng suche thynges to be obserued accordyng to the carnall meanyng of Moses lawe? Touche not this carkas, it is not cleane, taste not this meat,^{*} it is not cleane, touche not this thing, it is holy, and may lawfully be tou|ched of no secular person. So ready are ye to gyue eare vnto the tradiciōs and doctrine of men, whiche labour to bryng you in mynde, that in diffe|rence of meates, in obseruyng of dayes, and in other lewyshe rules god|ly religion standeth, as though it so were, that Christes doctrine were not for you sufficient. Meate, drynke, or apparell bryng vs not into goddes fauour, but are for bodely nedes vsed, and with long longe abuse weare away, and are not the stedfast perfeccions of soules, which cannot be spēt▪ and yet suche as teache suche doctrine, amōg fooles and vnlearned pretēd a fayned colour of wysdome, and with how muche more supersticion, and faultie humilitie they fyl mēnes myndes, by so muche more are they made

of. For a plaine supersticion is it to make Angels equal with Christ. And a

faultie humblenes it is through Angels to loke for that, whiche shuld of Christ him selfe be asked, or at y^elestwyse through Christ of the father. Meates, drinkes, with suche other visible thinges are geuen, not to be compelled with hurt of our bodies to abstaine from them, but to the ende that with them our bodyes may be holpen, & with any kynde of apparel against wynde and wether to be mainteined and succoured, & be •ed with any kynde of meates, and that in al tymes and places without any diffe|rence, whansoeuer it be, & as mucche as for the tyme shalbe thought nede|ful. Iewes they been whose heartes are not yet circumcised frō the grosse and carnal meanyng of the lawe, whiche put suche differences.

The .iii. Chapter.

The texte.

If ye be then risen againe with Christ, seke those thinges whiche are aboue, where Christ sitteth on the right hande of God. Set your affeccion on heauenly thinges, and not on yearthly thinges.

Base and lowe are these thinges, & vnbesemyng the true mēbres of Christ. But if ye to worldly affayres be verel|ly dead, & risen againe with Christ to the desyre of high and euerlastyng treasures and commodities, sette at naught suche vile matters, and seeke for heauēly plea|sures and thinges aboue, where Christ your head sit|teth at the right hand of God his father. For mete it is that al the studyes and cares of the membres were directed to that place, wheras the head is now present, and where the same shall with the head hereafter reigne for euer. For there liueth euery man, where he loueth.

The texte.

For ye are dead, and your life is hid with Christ in God. Whensoeuer Christ, (whilche is our life) shal shewe him selfe, then shal ye also appeare with him in glory.

To this world ye seme dead, as whiche are neither delited with worldly wealth, nor yet regarde suche phātalies, wherwith the worldly people are delited. Wherefore ye liue not here among men, & yet liue ye with Christ before God, though y^e in the meane season after y^e iudgement of the world your life be hidden. But whattyme Christ shall come againe, and shewe both his glory and the glory of his body to all the worlde, then shall men see you with your head, partakers of glory.

The texte.

Mortifie therefore your yearthly membres: fornicacion, vncleanes, vnnatural lust, euil concupiscence, and couetousnes whiche is worshipping of idols: for whiche thin|ges sake the wrath of God vseth to come on the children of vnbelief, among whom ye walked sometyme, when ye liued in them. But now put ye also away frō you al such thinges, wrath, fiersnes, maliciousnes, cursed speakyng, filthy comunicacion out of your mouth.

In the meane season diligently endeouour, that all the body be like vn|to the high and heauenly head, whose mēbres if they here dye not vtterly to carnal desyres, they cannot in heauen liue with Christ. The deuil hath

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also his body, whiche I els where called the body of synne. His membres are fornicacion, whiche among worldly people is euē praised, vncleannes, vnnatural luste, and suche other desyres more filthy, than are mete to be named, desyre of hurtful thinges, as of glorye, honour, and vengeance, especially desyre of money, which synne among al other nighest draweth to the most outrageous wickednes of all, that is to were, to the worship|pyng^{*} of idols. To these sinnes whosoeuer be subiecte, cannot be partalker of the glory of Christ. So farre are they from beyng the true children of God, whiche are with suche outrageous vices corrupted, that for the like, he fiersely raged euen vpon his owne people the Iewes, destroyng and disenherityng them as disobedient children. With suche like horrib|ble vices was your life also once corrupted, what tyme ye were not yet through baptisme dead with Christ, but liued as your frowarde desyres led you. Now synce Christ hath in him lefte nothyng that is mortal and yearthly, meete it is, synce through him ye are borne againe, that ye cast away all the filthynes of your olde and former life. And not onely cast al|way suche great enormities, as we now spoke of: but also suche thinges, wherein the comen sorte of mē is wont to beare with them selves, as wrath, fyersenes, maliciousnes, cursed speakyng, that ye not onely haue your heartes pure from suche desyres, but also your mouth cleane frō al filthy comunicacion.

The texte▪

Lye not one to an other, seyng that ye haue put of the old man with his workes, and haue put on the newe man whiche is renued into the knowledge and image of him, that made him, where is neither Gentile nor Iewe, circumcision nor vncircumcision, Bar|barus or Sithian, bonde or free, but Christ is all in all thing.

Christ is trueth selfe, it is not mete that ye beyng his membres should lye one to an other of you. And to be briefe, synce ye haue put on Christ, put of all the old yearthly man, with al his workes & desyres, and put on a new mā whiche wyl neuer be olde, but by reason that in him the knowlledge of God dayly more and more encreaseth, florisheth and buddeth vp^{*} into better and greater, after the image of Christ, which beyng a new mā him selfe, builded in vs a new man, extinguishyng the olde. For as many of vs as are planted into Christes bodye, are so farre gone from that we were, as though we were newe made againe, in somuche that now no difference is there betwixt Gentile and Iewe, betwixte the circumcised and vncircumcised, betwixte the wylde Scithian, and the Grecian and man of Athens, nor yet betwixt the free and the bonde. Among menne suche differences are passed vpon, but before God there is of suche thynges no regarde, but Christ whiche is indifferently comen to all, onely geueth al thynges to al men. Christ is to y^ebondman, fredome, to the poore man ryches, to the wylde and barbarous, ciuilitie, to the vncircumcised, circumcision. And to be briefe, through him among you are all thynges made equal, because none should disdaine other.

The texte.

Therefore as clecte of God, holy and beloued, put on tender mercy, kyndnes, humblenes, of minde, mekenes, long sufferieng, for bearyng one an other, and forgeuyng one an other, if any mā haue a quarel against an other, as Christ forgauē you, euen so do ye.

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Wherefore instede of your vile membres and vnbesemyng Christ, put on other membres, contrary to those filthy membres, which we before rehersed, and instede of them putte on suche as are mete for thē, whom God hath chosen out to be holy, and vouchsaued to loue. What membres are they, some wyl say, without doubt suche as Christ him selfe both taught, and put in execucion, I say, tender mercy, that ye be in a readynes to help the weakenes of other, kyndnes, because ye should in comen cōuersacion of life be tractable, humblenes of mynd, lest ye arrogantly auaunce your selfe before other, mekenes, lest ye vpon offenders vse crueltie, long suffe|ryng, leste ye be hasty to reuenge, but beare eche one with other of you, & eche forgeue other, if through mannes infirmitie any thyng be among you, by reason wherof one might haue a quarel againe an other. It beselmeth you to forgeue eche others offences, synce Christ, who offended no man, forgauē vs all our trespases.

The texte.

Above all these things, putte on loue, whiche is the bonde of perfitenes.
And the peace of God rule in your heartes, to whiche peace ye are called in
one body.

But above all other garmentes especially apparel your selves with
christian charitie, who is so farre from hurtyng any man, that it laboreth
to do euery man good, yea to do good for euil. This is the perfite & most
sure bonde, wherwith the body of Christ is ioyned together, and the
mem|bres abide fast, whiche would els fal on sonder. With charitie wyl
folow peace and concorde, not the comen peace whiche men speake of,
but suche as is made and mainteined by the mightie power of Christ,
stedfastly. Let her alway in your heartes wyne and haue the vpper
hande, let her against malice, pride, wrath, and contencion, haue the
victory. For God hath called you to concorde, and hath for that purpose
reconciled you all vnto him, and made you as it were, one body, to the
entent y^e ye like mem|bres of one body, should among your selves be of
one mynde.

The texte.

And see that ye be thankful. Let the worde of Christ dwel in you
plenteously with al wisdom. Teache and exhorte your owne selues in
Psalmes and Hymnes, and spiri|tual songes, syngyng with grace in your
heartes to the lorde,

Be not vnthankful, and forgetful of Goddes great goodnes toward you.
With him should we not now haue been at peace, had he not freely
forgeuen vs all our sinnes: and doeth one brother forgettyng this, make
battel againe his brother for a lytle displeasure? Striue not among your
selfe for preeminence in worldly wysedome. Let the worde of Christ,
whil|che teacheth thinges belongyng to perfite godlynes, dwel and
continue in you plētifully, that in him ye sauer & growe wise, so that not
only your selfe knowe, what is to Christ acceptable, but be also able one
to teache an other, if any be out of the way, and to geue an other warnyng,
if he in his dutie be slacke, in y^e meane season at all tyme mery and ioyful
in hope of the bl^osse to come, geuyng praise to God in Psalmes, in
Hymnes, and in spiritual songes, praisyng God, not with our mouth onely,
but also more speacially with our heart. For suche are the songes, with
whō God

is delited, lest any thinke it a great praise to God, onely with his mouth to

make a noyse.

The texte.

And whatsoeuer ye do in worde or dede, do all in the name of the lord Iesu, geuyng thanks to God the father by him.

Fynally whatsoeuer ye do either in worde or dede, do it so, that it make to the glory of our lorde Iesus, so that all your life and conuersacion saluer, expresse and resemble him. Whyles ye are this wyse doynge, if any thing befall you, whether it be prosperouse or other wyse, be not ther with either proude, or dismayed, but for all geue thanks to God the father through his sonne, by whom he turneth all suche chaunces to oure weale and auauntage.

The texte.

Ye wyues, submitte your selues to your owne husbandes, as it is comly in the lorde. Ye husbandes, loue your wyues and be not bitter vnto them. Ye children obey your fathers and mothers in all thinges, for that is well pleasyng vnto the lorde.

Ye wyues submitte your selues obediently vnto your husbandes, so besemeth it suche as haue taken vpon them Christes name, for whom it is mete in all goodnes to go beyond other. Ye husbandes againe loue your wyues, whom ye must remembre in suche condicion to be subiecte vnto you, that yet to them ye should not be sharpe and bitter. Ye children be in all thinges obedient to your fathers and mothers, though they commaunde you painefull busines, so that the same be not vngodly. For it is Christes wyll and pleasure that ye should so do.

The texte.

Ye fathers, prouoke not your children (to anger) lest they be of a desperate mynde. Ye seruantes be obedient vnto them that are your bodily maisters in all thinges: not with iye seruice as men pleasers, but in singleness of heart fearyng God. And whatsoeuer ye do, do it heartely, as though ye did it to the lorde, and not vnto men: knowyng that of the lorde ye shal receiue the rewarde of inheritaunce: for ye serue the lord Christ,

Againe ye fathers abuse not your authoritie vpon your children, nor prouoke them so with cruelnes, that they dispayre. Ye seruantes in all pointes obeye your maisters, whom by the lawe of man ye are bounde to serue, not onely because they see, and loke vpon you, and for feare, as the comen sorte of heathen seruantes are wonte to do, thinkyng that they haue done theyr duties, if they offende not theyr master veyng but

a mā, but also with a simple and an vnfamed heart doying your duetie, not onlly for feare of man, but also for feare of God, who seeth, with what mynde ye do, whatsoeuer ye do,. Nor consider in your seruice, what your master beyng but a man deserueth, but what seruice soeuer ye do vnto him, what kynde of one soeuer he be, coumpte it, as done to Christ, and not to men, assuryng your selfe, that of him ye shall receiue the rewarde of heauenly inheritaunce, though your vnkynde maister geue you nothyng for your labor, nor accoumpte you among his children. For whiles ye for Christes sake do seruice to vnmete maisters, ye serue Christ.

The texte.

But he that doeth synne, shal receiue for his sinne, Neither is there any respecte of persons with God,

For as the maister yf he against his seruaūt any thing offende, though

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he among men be not punyshed, he shall not yet before god escape punish|ment: so the seruaunt that well doth his duetie, albeit he haue no rewarde of men, whiche with themselues thynke, that they to theyr seruauntes are nothyng bound, when they haue done theyr duties, yet shal they not loose theyr rewarde at gods hand, who putteth no differēce betwixte persōs but betwixt myndes, nor cōsidereth a mannes condicion, but how wel he doth▪

The .iiii. Chapter.

The texte.

Maisters do vnto your seruauntes, that whiche is iuste, and equall, knowyng that ye also haue a maister in heauen.

A Gayne ye that are maisters abuse not the authori|tie gyuen you by mennes lawes, & not for any per|feccion of nature, to exercise tyranny vpō your ser|uauntes, but gyue them that is iust and lawfull, departyng with them sufficiently, in suche thynges as are for naturall vses necessarye, & make not for your pleasure to mucche of some, intollerablye op|pressing other, assuring your selues, that ye are ra|ther with them felowes in seruice, thā maisters, for asmuche as ye haue with them one commen maister in heauen, at whose hāde ye shal fide like fauer, as your selues haue shewed to your seruātes.

The texte.

Cōtinue in prayer & watche in the same, w^t thākes giuing, praying also for vs, that god maye open vnto vs the doore of vtteraunce, that we maye speake the misterie of Christe, (wherfore I am also in these bōdes) that I maye vtter it, as it becommeth me to speke.

And because I would ye should be more worthie mēbres of Christes bo|dy, continue in prayer, not as dull & heauy people by reason of any surfet|tyng, but as sober & wakefull, in the same also geuyng god thanks, so y^t ye not only desyer of god thinges to saluaciō profitable, but also gyue him thanks for his dayly giftes, to the intēt that whē he seeth you both thāk|full & mindefull, he maye be towarde you more beneficiall. In the meane tyme ye shal also deiyre god for vs, y^t it maye please his goodnes in suche sorte to take awaye al impedimentes, that his gospel maye freely be prea|ched, y^t he through faith openyng mennes heartes the misterie maye enter into al mennes mindes which beyng hitherto hidden, y^e father would now haue knowen vnto all, as touchyng Christe, through whom without helpe of the law he offereth vnto al people saluacion, for preaching wherof I lye in these bondes, so y^t nothing lette me among al men to publish & sprede a|brode y^e gospel of Christ, which am desirouse so to do freely & w^tout feare, euē as he cōmaūded me.

The texte.

Walke wysely towarde them, that are without, and lose no oportunitie.

Vse your selues soberly & discretly with suche, as are to Christes religiō straungers, so that in your maners nothing appeare, y^t maye either moue them to persecute you, or withdrawe theyr myndes & fauer from the gos|pel. For synce it can not be auoyded, but that ye must nedes with Heathēs, be conuersaūt, and with them liue familerly, let them in you fynde, that through your new profession ye are in all poyntes becommē therby better & more courteyse, namely yf any suche thing chaūce, wherein w^tout breache of religion ye maye do them pleasure. Nowe must we specially for the pre|sent tyme endeuour, that all be allured to the profession of the gossell.

The oportunitie wherof must not with ianglyng and vayne contencions be ioste, but be bought rather with all the precious goodes and treasures that we haue. For this gyue ouer your honoure, departe with youre

mo|neye, for this awaye with your desyer to reuenge. Yf with the losse of suche thinges the gospell be furthered, then thinke as it is in dede that your ad|uauntage is great.

The texte.

Let your speache be alwayes well sauoured and poudred with salte, that ye maye knowe, howe ye ought to answeere euery man.

Let not your speache to them be reprochefull and roughe, but let it sa|uoure of courtesy and gentlenes, & be poudred with the salte of wysdome, remēbryng that gentle speache rather soupleth fierse stomackes, & discre|cion teacheth, what, to whome, & with what sobernes we ought to answer. We must otherwise vse our selfe towarde princes and gouernours of the worlde, otherwyse with meane men, & otherwise with lowe persons, after one sorte with suche as are gentle, & after an other sorte with suche as are furnishe, otherwise with learned, otherwise with vnlearned. After suche sorte muste oure language be tempered vnto euery mānes condicion, that it may further & promote the gospel. Some time better is it to gyue place when he whome ye intende to teache, with reprochefull wordes gaynsayth your teachyng, or he whome thou speakest vnto, goeth couertly aboute to hurte thy doctrine.

The texte.

Of all my busines shall ye be certified by Tychicus, the beloued brother and faith|full minister, and felowe seruaunt in the lorde, whom I haue sent vnto you for the same purpose, that he myght knowe what ye doe, and that he might comfort your heartes, w^tone Onesimus a faithfull and beloued brother whiche is one of you. They shall shewe you of all thinges whiche are a doying heree.

Of my state I wryte not vnto you, but of that shal Tichicus, the bearet of these letters, certifie you, through one cōmen profession, my well belo|ued brother, faithfull minister, & felowe seruaunt in preaching the gospel, whome I for this purpose sente thither, both to the intent that by hym ye shoulde knowe, what is here done among vs, and by hym to be certified, howe ye doe, that youre myndes maye through his comunicacion be re|freshed, and myne also by his good reporte made of you. And with Tychi|chus haue I sent Onesimus, whome I would ye shoulde not esteme and iudge by his olde kynde of lyfe, synce he is nowe my faythful, and beloued brother, whome for this cause ye oughte to make the more of, because he is a Gentile as ye be, and of an vncircumcised one, tourned to Christe. These two shall to you make faythfull reporte, of suche thinges as are here done among vs, as ferre as is expedient for you to knowe.

The texte.

Aristarchus my prison felowe saluteth you, and Marcus Barnabas systers sonne: tou|chyng whom ye receyued commaundementes. Yf he come vnto you, receyue hym: and Iesus, whiche is called Iustus, whiche are of the circumcision. These onely are my workefelowes vnto the kyngdome of god, whiche haue bene vnto my consolacion.

Aristarchus saluteth you, and albeit he be a Iew, yet for his like faith, ye should make muche of hym. For hym haue I for Christes gospels sake of my enprisonment felow and pertaker. Marcus also, Barnabas systers sonne whom ye wel knowe, saluteth you, whome I at an other tyme com|mended vnto you, cōmaunding you than, as we now do, that if he come to you, that ye with al gentlenes receyue and enterteyne him. Iesus also, whose surname is Iustus greeteth you.

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These are in dede, to you of a straunge nacion, I saye of the Iewes, and yet of you worthie to be fauoured, because they in preachyng the kyngdō of god are my workefelowes, and were vnto me in the afflictions, whiche I suffer, very cherefull.

The texte.

Epaphras the seruaunte of Christe, (which is one of you) saluteth you, and alwayes laboureth feruently for you in prayers, that ye maye stande perfite and ful, in al the wil of god. For I beare hym recorde, that he hath a feruēt mynde for you, and them that are of Laodicia, and them that are of Hierapolis.

Epaphras greeteth you, whiche is one of you, not only by the profes|sion of Christes name, but also one of the same countrey, whose hartelye fauoreth you, that he moste feruently for you maketh his prayer to god, y^e ye y his helpe maye stedfastly continew in that ye haue begunne, and not be vnperfit christiās, but in doing al suche thinges, as god requireth, per|fite and full. For in this I beare hym recorde, that he hath a feruent loue toward you, and not toward you onely, but also toward all them, that are of Laodicia and Hierapolis, whiche border nigh vnto you.

The texte.

Deare Lucas the physicion greeteth you and Demas. Salute the brethren whiche are of Laodicia, and salute Nymphas, and the congregacion, whiche is in his house.

Lucas the physicion, whō I singularly loue greteth you, & so doth also Demas, whiche as yet is with me. Salute aswell other brethren, that be at Laodicia, as also especially Nympha, with all the congregacion, that is in his house.

The texte.

And when the epistie is red of you, make that it be red also in the congregacion of the Laodicians, and that ye lykewyse reade the epistle of Laodicia.

Assone as this epistle is rehearsed among you, cause that the same also be read in the congregacion of the Laodicians, and agayne read ye the Elpistle, which from Laodicia I wrote to Timothie, that they maye profite more.

The texte.

And saye to Archippus: take hede to thy office, that thou haste receyued in the lorde, that thou fulfyll it. The salutacion by the hand of me Paule, remember my bondes, the grace of our lorde Iesu Christ be with you. Amen.

Saye in my name these wordes to Archippus your ruler: loke about and take hede, what charge thou hast taken in hande. It is no mannes busy|nes^{*} and cure, but gods, which is cōmitted vnto the. See thou perfourme that thou haste vndertaken, as whiche shalte therof to the lorde yelde ac|coumpte. But because this Epistle with you shoulde be of more credite, lo I subscribe gretynge to you all with myne owne hande, with Paules hande (I saye) whome ye wel knowe. Remēber my bondes, whom I beare for your sake, and lyue after suche sorte, that I of them be not made asha|med. The grace of Iesus be alwayes with you.

Amen.

Finis,